CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd, -that God's our friend,

Virtue our good, and happiness our end, How soon must reason c'er the world prevail, And error, fraud and superstition fuil."

VOL. XIII.

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GARDINER, MAINE, FRIDAY, MARCH 29, 1833.

NEW SERIES, VOL. VII.-NO. 13.

CHRISTIAN INTELLIGENCER. PUBLISHED EVERY FRIDAY BY SHELDON & DICKMAN, PROPRIETORS.

WILLIAM A. DREW, Editor.

TRNS.—Two dollars per annum, if paid in six meaths, or two dollars and fifty cents if payment be seleyed until after six mouths, and after the expiration of a year, interest will be charged.

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we shall throw off this frail covering of mortality, with all its incumbrances, and take our flight to the regions of unruffled serenity, to the celestial paradise, and enter upon scenes of bliss, perfect, and unalloyed, that shall last forever. We would not live always here, for this is a world of sin. When it first came out of the hands of its Maker, he pronounced it very good; then all was beautiful to the eye, and exhilerating to the hart—then peace waved her olive over the amplitude of creation, and innocence and harmony reigned triumphantly. Man, amid heart—then peace waved her olive over the amplitude of creation, and innocence and harmony reigned triumphantly. Man, amid the luxuriant loveliless of his earthly paradise, had arrived at the climax of all earthly felicity—and being the noblest, and most magnificent part of the divine workmanship, he was placed on the highest pinnacle of he was placed on the highest pinnacie of honor—was made to have dominion over the works of God's hands, and was designated as Lord of this lower world. Then all was calm, no unruly passion had taken up its residence in the heart of man—no racking pain distorted the symmetry of his features—no fell disease with its direful concomitants, emaciated his healthy frame, or interrupted the harmony of its several parts—no chi ling the harmony of its several parts—no chi.ling blast of adversity, no anxiety about future events ruffled the serenity of his peaceful bosom, in short, sin in the ten thousand different ways, in which it now assails the suffering children of humanity, had not then found its way into man's pruneyal state. found its way into man's primeval state. We may be ready to ask why this state of things was not suffered to continue? why cast a shade over the beautiful picture? why de-molish this stately, and magnificent temple? why mar the innocence of creation, and throw a blot over nature's fairest forms? why was not man suffered to walk abroad over creation's ample round, and to expatiate with all his native eloquence—his acuteness of perception-his vastness of mind-and vividness of imagination on the transcendent leveliness of his blooming Eden? Suffice it o say, 'twas man's first disobedience and the fruit of that forbidden tree whose mortal taste brought death into the world and all taste brought death into the world and all our woe. All our pains and disorders, are the effects of sin, and the harbingers of death. Mutability and decay, are written with the finger of Omnipotence on all terrestrial objects. Time with a resistless, unremitting impetuosity, is bearing us down to the vast unbounded ocean of eternity—and \$200.000 for the wast unbounded ocean of eternity—and

implacability. Tis nearly twice three thousand years since death commenced its desolating march, blasting the fairest portions of Jehovah's work, and so it must be, till the great Archangel shall impede its progress, and swear by him, who rules its destiny, that time shall no more. How wide are the desolations of this mighty conqueror. How great his ravages, how extensive the field of his action; he angel of desolation accompanies him in his march; blight and mildew follow in his rain; to every son and daughter of Adam the sentence has gone forth-dust thou art,

scribed country, from whose bourne, no traveller ever returned. The shafts of the

anrelenting destroyer, are flying with fearful

rapidity around us, and no age, or condition is secure from his attacks. The smiling in-

fant cradled in its mother's arms—the young

man in the bloom and vigor of his days, and

the old man tottering on the borders of the

grave all, all, are alike the victims of his

and unto dust thou shalt return. Every person in this assembly is under the entence of death, and to all, the hour of execution is at hand. As surely as you have ssembled within these walls, death will ener the earthly house of your tabernacles, and as we shall at the close of this evening's rvice, separate and retire each to his repective home, and there repose in the image death; so shall the generations of mankind pass swiftly away, each retiring to his little spot of earth, to slumber in the silence and sacredness of the dead, where the wicked cease from troubling and where the weary

The present season will abundantly justify the train of thought in which we have indulged. We have just entered upon the commencement of another year; 1832 is gone, it is numbered with the years before Various indeed have been the changes which have occurred since time first began its course. What desolations have een occasioned by it. Like an impetuous forrent it has, with a resistless energy, swept every thing before it, in its overwhelming progress. How visible are its effects in the

How apparent are the ravages of time on the monuments of art. Where now are those specimens of earthly grandeur, which once called forth the admiration of an as-

Ephesians, once the most magnificent tem-ple of the world? Where is Thebes with her 100 gates, or Troy, with her heaven-built walls? and what is Persia, once the mighti-

walls? and what is Persia, once the mightiest Monarchy in existence?

Long since over some of these places, the demon of desolation, has proudly stalked and quenched their glories in eternal night. Yes, they are gone. Time in its resistless course has swept them all away, and they are now no longer the objects of universal admiration. Let us in imagination fancy ourselves transported to the land of classic elegance, to Greece, the nursery of the arts and sciences, the glory of the world, and behold the massive Colonades, the majestic temple, and the far famed city of Athens. We are filled with wonder and surprise, at the imposing grandeur; at the vastness and extent; at the unbounded liberality, and at the unrivalled taste and sublimity of concep-

ably on the rock of eternal ages; and to say with the Poet-

to trouble, as the sparks fly upward. Some persons are hurled with fearful rapidity from the summit of earthly prosperity; once the scene appeared to them unruffed as the summer sky-all was calm and serene cloud obscured the blissful prospect of their hopes, their path was strewed with flowers the brightest visions burst in all their lovliness upon the ravished sight, and they fondly imagined that they should never be moved; but O! how changed is the scene? The spell is broken; the shadow has flitted away; the gold has become dim, and the fine gold changed, the dark night of adversity has thrown its sable covering around them, and the beautiful rainbow of hope, has hid itself behind a cloud.

Others are visited with the loss of friends and surely, if there is one scene, more than another, that effects the heart, and calls into exercise all the tender sensibilities of our nature, it is that, which we are called to witness, when death separates from our society, the beloved companions of our pilgrimage. To behold the last convulsive struggle of those in whose happiness our lives were bound up, is something which like an electric shock, paralizes the whole man, and sets at defiance all the fortitude we can summon in

Death is a mysterious something, which in every age, has made the stoutest heart to quake. It is to mortals wrapped in imperious gloom-we must therefore die to prove it. It is death and death alone, by the continual inroads it makes in life's small circle, teaches us the important lesson of our mor tality. Alas! how often has our brightest day been followed by a night of storms? how often has the glorious sun of our existence, rising upon the extensive landscape of life, been shrouded in impenetrable darkness. Ah! how very often, have our brightest hopes and loftiest expectations been disappointed, and laid prostrate in the dust. Many who were near, and dear, to us by the ties of nature, and who bid fair to flourish long in this earthly garden below, have sickened and died. God in his infinite wisdom foresaw 'twas best to take them to himself, where chilling blasts can never reach them more. We look for them in the church, where we have often enjoyed times of re-freshing, while listening to the glad tidings

tonished world? Where is Diana of the | We look for them at their own fire-sides, | around which we have often gathered, to pour into each other's heart the healing balm of consolation, and to participate in each other's joys and sorrows. We cast a wild and vacant stare through the domestic cirand vacant stare through the domestic cir-cle, and we can scarce persuade ourselves that the beloved objects of our affections do not make part of the happy number. It ap-pears but as yesterday since we joined with them, in the innocent sports of childhood, and looked forward with them in delightful anticipations, to scenes of felicity anningled and unruffled as the repose of heaven—but they too are gone. Yes, they are gone—early to rest—they are safely landed on the celestial shores—they are not lost, they are only transplanted to a richer soil, a happier

> an aged and venerable parent. It has indeed been a year of bitterness to you; you have been bereft of the main sources of comfort, and you are left like the last tree in the for-est naked and alone, to weep over the sa-cred ashes of departed relatives and friends. cred ashes of departed relatives and friends. And you are ready to ask in all the hopelessness of despair, why are we forced to part with the sweetest cordial of our existence? Why are we compelled to see the fairest specimens of earthly beauty blighted by the chilling touch of death? Why this mysterious cessation of our existence? O! how appalling the contemplation, to see a beautiful flower e're it was fully blown, wither and die; a tender and delicate branch torn from the parent stem; all our proudest anticipa-

to have been imparted to us by this great teacher? What lectures we have had on the shortness of time—the instability of all earthly things, and of the importance of weaning our affections from all that is fluctuating and uncertain, and of fixing them on the substantial and enduring realities of eternity.

Renew your withered hopes, your blasted expectations, does any vestige yet remain except the affecting memorial imprinted on your own hearts? Turn your eyes into the grave, which has lately closed upon all that lovely child prematurely snatched away from your fond embrace, in the vigor of its days, and you cannot be comforted because you shall see its face no more in the flesh. And if you yourselves are spared a little longer, it will be only to winess the cruel ravages of the unrelenting destroyer. Who then would live always? Here we have no abiding city, but seek one that is to come, eternal in the heavens, whose Maker and Builder is God.

Here we are often called to drink the bit-ivage of the word of the would not received the short of the substantial and enduring realities of all the tender emoration that the tender emoration is inadmissible, and that we must look for its fulfillment, not in a future state of existence, but during the generation that was then in being. This parable, therefore, instead of being doctrinal as far as we are industries of a mother's carcely can I imagine this to be the case. I have long watched over thee, and though I had abundant cause to expect the delevisive hope, would fain persuade me that thou art only enjoying a sweet repose. But no, it is not so. I could not mistake that all the case is face no more in the flesh. And if you yourselves are spared a little longer, it will be only to witness the cruel ravages of the unrelenting destroyer. Who then would live always? Here we have no abiding city, but seek one that is to come, eternal in the heavens, whose Maker and Builder is the cruel of the case. I have long watched over the case. I have long watched over the case. I hav paradise, where no nipping frost, no unkindrevive with ever-enduring bloom, safe from diseases and decline.

Dry up your tears ye that weep for the loss of friends. Commit them to the silence of the sepulchre in sure and certain hope of a resurrection to eternal life, when this mortal shall put on immortality. Soon the fleeting scenes of time will close, and we shall meet the spirits of all departed, in realms of bliss where parting shall be no more. Say then in the language of the Poet,-

Farewell, but not forever, hope replies, Trace but these steps and meet them in the skies. Though poignant the pang that rends the heart when parting with the object of its affections; yet the hope of meeting in a happier sphere ceases its sorrow and in some measure reconciles it to its lot. Who woold live always amid the changes and chances of this inconstant world? Rather let us look forward to the end of our journey when esst down with Abraham, Isaac, and Jacob and begin the song of triumph, which shall be perpetuated through eternity. Let us trust in the promises of heaven, which are all yea and amen. Let us confide in one whose love is everlasting, and who changeth not; and who has promised to restore a lost and ruined universe to the possession of an inheritance, incorruptible, undefiled that fad-

eth not away.

May we be cheered by the comforting reflection that God will finally gather all things together in Christ, that he will accomplish the destruction of sin, death and the grave, and that ere long the whole world shall be heard to cry, Hallelujah! for the kingdoms of this world, are become the kingdoms of our God and of his Christ, and he shall reign forever and ever.

From the Expositor and Review.

Nature, use and Interpretation of Parables. The prominent place which parables oc-cupy in the Old and the New Testament, renders it a matter of importance that we should have a proper conception of their nature and use; that we may be able, on the one hand, to give them a just application and guarded on the other hand, against perverting them by attaching to them unmean-

The word parable is derived trom two Greek words which signify to 'cast or place near together.' According then to its strict etymology, we should infer that it simply denotes a comparison, the bringing together of two objects as mutually illustrative of each other, that by inspection of their respective similarities and relations, we may obtain a more accurate idea of the truth which they are designed to convey. It may be well to present to the reader an instance, as an exemplification of this remark. Our Saviour in the 24th chapter of Matthew, instructing his disciples on the 'signs of his coming,' defines its speedy approach in the following language: "Now learn a parable of the fig tree; when his branch is yet tender and putter of the forth leaves, ye know that the summer of attention to this most reasonable and salpter course has produced many silly and

imps are better understood and make deeper impression on the attentive mind.' This definition has been very generally adopted by biblical commentators and lexicographers, as correct. There is no objection to it unless it exists in the expression especially spirituall things.' If by 'spiritual things,' doctrinal teachings are signified, we are strongly opposed to its use, because we feel assured that doctrines, aught not to be sought for in pardoctrines ought not to be sought for in parables, and we are not less persuaded in our minds that much confusion and error have with the Poet—
"Mid all these angry and destroying times, of each with the Poet—
"Mid all these angry and destroying times, of or us the rainbow of thy mercy shines. We hail, we bless the covenant of its beams, Almighty to average, almightiest to redeem."
Who would live allways? who would wish to take up his abode where he is only as a stranger that tarrieth but a day? Our father where are they? and the prophets do they live forever? Ahno! they are gone to their silent resting place; they sleep beneath the clods of the valley, and the green grass waves luxuriantly over their heads.
What a breach has death made in our families, during the last few years of our lives?—What important lessons of instruction have been imparted to us by this great teacher? What lectures we have had on the shortness of time—the instability of all cartly! things, and of the importance of weaning our affections from all that is fluctuating and uncertain, and of fixing them on the substantial and enduring realities of the prophets do they introduced the prophets do they live forever? What lectures we have had on the shortness of time—the instability of all cartly! things, and of the importance of swaning our affections from all that is fluctuating and uncertain, and of fixing them on the substantial and enduring realities of the prophets do take up his abode where he is only as stranger that tarrieth but a day? Our father to take up his abode where he is only as stranger that tarrieth but a day? Our father to take up his abode where he is only as stranger that tarrieth but a day? Our father to the well and the parent stem; all our proudest anticipation, to see a beauting the doction, to see a beauting the delicate branch torn from this method of scriptural interpretation. As an instance of the labove, well the parent to the well and the goats, and the parent stem; all our proudest anticipation, to see a beauting the delicate branch torn from the substantial state of the parent stem; all our proudest anticipation. As an instance of the we

trial objects. Time with a resistless, unremitting impetuosity, is bearing us down to the vast unbounded ocean of eternity—and son—very soon will every person who now hears me be consigned to the silence and solitude of the sepulchre, and enter that undescribed covery. The vast unbounded ocean of eternity—and son—very soon will every person who now hears me be consigned to the silence and solitude of the sepulchre, and enter that undescribed covery. The vast unbounded ocean of eternity—and son—very soon will every person who now hears me be consigned to the silence and solitude of the sepulchre, and enter that undescribed covery. The vast unbounded ocean of eternity—and sing forever in immortal strains the wonders of redeeming love. We will not weep for it; we would not recall it; we would not recall it; we would not wish it back again. The sweet and tender by the done in the most delicate and unobtrubate tor, he has only transplanted it into his own to transplant the bear me out in the heavens, whose Maker and Builder is God.

Here we are often called to drink the bitter cup of sorrow, and disappointment.—
How many woe-worn countenances will bear me out in the heavens, whose Maker and Builder is God.

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Here we are often called to drink the bitter cup of sorrow, and disappointment.—
How many woe-worn countenances will be done in the most delicate and unobtruber of the great proprieties to the word of the service of slaves, it would be hazardous to the delicate of slaves, it would be hazardous to the counter of slaves, it would be hazardous to the counter of slaves, it would be hazardous to the counter of slaves, it would be hazardous to the counter of slaves, it the unwelcome truth could be told. One ly blast can assail it more, but where it shall signal advantage in the use of parabolic language is, in obtaining from those to whom it is addressed an unpremeditated assent to its application to themselves. By this means they give a verdict against themselves, and thus absolve the speaker from performing that unpleasant and often dangerous task. We have many instances of this, both in profane and sacred history. When Meninius Agrippa, a famous Roman general and consul, was deputed by th Senate to appease a dangerous tumult and insurrection of the people, he effected his purpose by relating the memorable fable or parable of the 'belly an lits members.' The disaffected populace were instructed from this ingenious fable that, as the refusal of the members to supply the wants of the belly, would only eventuate the people to uncy the laws of their country and support the government which protected them, only bring on them irreparable destruction, since they as much depended for their security on the government that government did on them for its support.

In sacred history one of the most pointed parables on record is that delivered by the prophet Nathan to David, concerning the 'poor man's ewe lamb.' King David, unconscious of the application which would be made of it, can scarcely restrain his resent-ment till 'the tale is told', and when it is brought to a close he exclaims with vehement indignation, 'As the Lord liveth, the man that has done this thing, shall surely die, and he shall restore the lamb fourfold because he did this thing and because he had no pity.' Here David had unconsciously passed sentence against himself and his unpremeditated exclamation pointed out the just reprehension to which he was amenable.

In the New Testament the sentiment of universal philanthropy is beautifully illustrated in the parable of the good Samarian; and he who enquired of Christ, who is my neighbor? finds no difficulty in answering this question (which he had proposed as justifying the neglect of impartial benevolence) when the Saviour's parable is closed. He candidly acknowledged that he who showed mercy, was indeed neighbor to him who fell among thieves.

The mind of the reader will now be ready pulpit."

[Pron the Religious Inquirer.]

As AB AMON,
at the consencement of the New Year.

BY REV. MM. WHITTAKER.

Text.—"I would not lite always."—Job, vii. 16.
A very short acquaintance with this fluctuating and capricious world, will enable us to see the propriety of its termination, and sheerfully to acquiesce in the wise, but speared in the propriety of its termination, and sheerfully to acquiesce in the wise, but speared in the world, will be able us to see the propriety of its termination, and sheerfully to acquiesce in the wise, but speared in the world, will dead to a richer soil, and piece with this financial acpricious world, will enable us to see the propriety of its termination, and sheerfully to acquiesce in the wise, but speared in the world will enable us to see the propriety of its termination, and sheerfully to acquiesce in the wise, but speared to a richer soil, and they shall thirs to more. They shall drink of the steam which could execute works like these. But, oh! how different would be our sensus and the wreck, and desolation, occasioned. The Scriptures, by whose in fallible decisions we ought ever to abide, in room of this firall covering of mortality, with all its incumbrances, and state our flight to the regions of unrufilled secondly to the content of the monaent we are usheredintor or all submary things, and this feeling is mingled with sorrow, when we reflect, that our flight to the regions of unrufilled secondly to the response of the monaent we are usheredintor or an agent and when the sin decided by a similar deverting of the monaent we are usheredintor or an agent and the order of the monaent we are usheredintor or an agent and the world with the state of which is the state of kindle of the size of the state of the stat

Rabbi, a man well calculated to give a correct opinion.

From the preceding observations, we shall see the propriety of exercising great caution in 'building upon parables.' They are always more or less figurative, and what may appear plain to one mind may be indistinct to another. In this respect, there is a strong analogy between our mental and physical faculties. That which strikes the visual organs of one man as a correct resemblance, has no such effect on the sight of another. To insist, therefore, on certain doctrines, and to require faith in them, when they have no other authority for their support than a parable, would be as inconsistent, as to require a man to confess a likeness in as to require a man to confess a likeness in the features of a third person, when no re-

we consider it important to make another remark. A parable may be very plain at one time and to a particular people, which can have no application at a future period or to a people differently circumstanced. This is no doubt the case with many, perhaps we might say most of, our Saviour's parables.— It is therefore the business of the biblical student to pay special attention to the par-ticular people or individuals to whom he addressed his parables, as well to the time and circumstances under which they were uttered, C. F. L. F.

> From the Religions Inquirer. St. Paul's Hope.

When St. Paul was arraigned before Felix, a Roman Governor, he frankly confessed that he had hope toward God that there should be a resurrection of the dead, both of the just and the unjust.' Acts xxiv. 15.— Hope is a compound of faith and desire.— On the supposition that the Apostle believed that some would be endlessly wretched after the resurrection, could be hope that all would be raised? Suppose St. Paul to be the father of two children. One is regenthe father of two children. One is regenerated, lives a pious life, and dies holy.—
The other lives in the practice of iniquity, and dies a sinner. If St. Paul, their father, believed that there who die sinners will be raised sinners, and so forever continue, could he hope that both his just and unjust child would be raised from the dead? Let the reader candidly answer this question.
One of the most common objections urged against the destrine of Universalism is the

against the doctrine of Universalism is the et that there are two c the world-'the just and the unjust.' is admitted in the passage we are considering. But none are perfectly holy, or wholly depraved. Examine the character of the best man living, and it will be found in some measure impure.

He needs a change. If one so near the temple of perfection needs a change before he can enter the portals of heaven, do not those who are much worse also need it? If God changes little sinners, why will be not also change great sinners?

Notwithstanding there are two classes of people in this world, I think that St. Paul noped that there would be but one class in the resurrection. Said he, 'For since by man came death, by man came also the res-urrection from the dead. For as in Adam all die; even so, in Christ shall all be made alive. For this corruptible must put on incorruntion, and this mortal must put on imsaying that is written, Death is swallowed up in victory.' 1. Cor. xv. 21, 22-53, 54. Entertaining such extensive views of the condition of mankind after the resurrection, believing that all should be made alive in Christ, that there would then be but one class of people, he declared he had hope toward God that there should be a resurrection of the dead, both of the just and the unjust." This was the hope which the Apostle declared was like 'an anchor of the soul, both sure and steadfast.' Having this hope, he was enabled to meet the storm of persecution calmly, and to ride the adverse ales of human life safely. MURRAY. Hyannis, Mass.

Anecdote of the Rev. Robert Hall .- This celebrated preacher, though, in his general manners retiring and rather unsocial than otherwise, and withal a little irritable, was easy and playful in his intercourse with such persons as had the privilege of his friendship, and when among them, affected no extraordinary gravity. On one occasion he traordinary gravity. On one occasion he was rebuked by a fellow preacher more precise than himself, for the vivacity of his conversation—"Brother Hall, I am surprised at your being so frivolous after delivering so serious a discourse." "Brother," was the retort, "I keep my nonsense for the fireside, while you publish yours from the

THE INTELLIGENCER.

- "And Truth diffuse her radiance from the l'ress."

GARDINER, FRIDAY, MARCH 29, 1833.

A GOSPEL SERMON. Our readers have been informed that the 28th ult. was observed by the orthodox as the day of the annual concert of prayer for the American Colleges. They are aware, too, of the object of these Concerts:-it is to secure, if possible, a still firmer sectarian control over the destinies of our public Seminaries and the students who attend them. The day, it seems, was observed at Waterville College. One of the instructers, a Mr. Newton, who appears to be a Professor of Rhetoric &c, delivered a Sermon. This Sermon has been printed. We suppose the author and his friends will consider it a Gospel sermon,-and we have so designated it in our caption-more, however, as it must be perceived, by way of irony than sober truth. What is a Gospel Sermon? What is Gospel? It is "good news," or "glad tidings." A "Gospel" Sermon, then, is one communicating glad tidings to the hearers and people. Let us notice a sample of the good news. Speaking of those who "condemn religion" that is, as we presume, those who are opposed to a religion of the "tongue which is set on fire of hell," the preacher says:

I look on to the opening of eternity; I see them rushing into the presence of a Being whose incomprehensible love is wearied out. Now they fear indeed. Trembling alive they appear before their Sovereign. Every action, word, and thought, even the most minute, is recalled to mind. Their sensibilities seem quickened beyond all comprehension. O who would not prefer the agonies endured through a whole life, to a moment now? A God of indignation meets his enemies not as a man; he meets them in all the terror of omnipotence, and they agonize through every nerve, and quail, and would seek annihilation, but this they cannot find.

"The incomprehensible love of God is wearied out!" This is, however, consistent in men who "limit the holy One of Israel," and maintain partiality in the divine goodness. Good old David used to say "his mercy endureth forever"-not so Rev. Calvin Newton.

Again: Having followed the heretic or non elect into the "world of spirits," the author's imagination sees his fate as follows:

We must now in imagination attend him to the abode of all the unredeemed, where are blackness of darkness and horror un-ceasingly. The wretchedness of his doom no tongue can tell-no pencil paint. As to the extent of the misery endured, suffice it to say, his punishment is the worm that never dies-the lake of fire unquenchable.

It might not do even a "Professor" harm. to make an inquiry into the meaning of the phrases, "the worm that never dies"-and "the lake of fire," unquenchable. Such an inquiry, however, might hazard his present views; and therefore he may consider it unsafe to undertake the work.

Once more:

In regard to the nature of this punishment, it does not become us to be wise above is written! Perhaps fear pervades the minds of all the lost; I mean the fear that yet greater wrath will be poured on

"Tortured with keen despair they ery. Yet wait for fiercer pains

Probably, however, remorse of conscience is a principal ingredient in the cup of their Hear the description of one who was rapt, indeed, in the extacies of fancy, but in whom the lamp of reason was not extinguished, and who has presented this subject far more graphically and impressive-ly than it is possibly for me to do. The imbut the s entuments generally at least, are those of the Bible. "I saw," says he "most miserable beings walk,

Burning continually, yet unconsumed; orever waiting, yet enduring still; Dying perpetually, yet never dead. Some wandered lonely in the desert flames, And some in full encounter fiercely met
With curses loud, and blasphennes that made
The cheek of Darkness pale; and as they fought,
And cursed, and gnashed their technand wished to die,
Their hollow eyes did utter streams of wec. And there were grouns that ended not, and sight That always aighed, and tears that ever wept, And ever fell, but not in Mercy's wight. And Sorrow, and Repetance, and D-spair, Among them walked, and to their thirsty lips Presented frequent cups of burning gall.

And as I listened, I heard these beings curse Almighty God, and carse the Lamb, and carse The earth, the resurrection morn, and And ever vainly seek, for otter death. And, to their everlasting anguish, still The thorders from about a reacher tracks. The words are th

There-there, you have the pure Gospel at last-undoubtedly! It is graphic, indeed, and the spirit of poetry may have borrowed a little license in the case; but then we are told the sentiments generally are those of the Bible. And is it so? We repeat is it so? No-No! in the name of Heaven-in the name of Reason,-in the name of Humanity,-IT IS NOT. We challenge any one to show that the sentiments above expressed are those of the Bible. Go through that blessed book; read it from Genesis to Revelations, and find if you can any such descriptions of lost souls in hell. Nothing-nothing like it appears in all the Sacred Books, -and yet this man professes to preach the Gospel! Gracious God! if this is Gospel, whatwhat-is not Gospel?

This Sermon, it appears was officially delivered, in due form, "Before the Officers and Students of Waterville College." To give it additional sanction, it is made to ap-

"the students." Now, we have no objection to Prof. Newton's preaching what he pleases and to whom he pleases; but we do object to this public and official inculeation of sectarian doctrines-of, what we are bold to call, in so many words-untrue and false. Do parents send their children to College to have their time taken up in being drilled to all the evolutions of sectarian managers? We had thought students went there-not to be worked up into materials for sectarian use,but simply to obtain literary knowledge .-The public ought to understand this matter, and, so far as we are concerned, we are determined the public shall. If our Colleges, which have been endowed by the money of the whole people-all denominations in the State-are to be made nurseries for Calvinism; if their Officers are to abuse their prerogatives by devoting set lays every year to the exclusive work of operating on the minds of the youth with a view to subserve the cause of Orthodoxy through them, it is time, high time, the fact was understood, and that parents should know wherefore their children are to be received as students and what is the discipitue they must submit to when there. We are the friends of Colleges; but the enemies of all sectarian operations by means of them. This latter, there is too much reason to believe, is the secret of all the friendship which the orthodox have for our Seminaries of Learning. If they can make them the nurseries of their faith, why then it is all very well; and they should be supported by the State; if they cannot, why then there is an end to their solicitude about the means of Education.

Let the reader reperuse the sentiments we have copied from this Sermon. Let him consider that they were officially delivered in Waterville College-one of the State Institutions. Let him remember that all the Officers sanctioned the preacher by their presence, and that the Students were, as it were, obliged to hear him. Let him then compare the sentiments with the Bible, and remember that Waterville College professes to be a literary Institution, which is supported by funds granted by the State. Let him remember these things and then cast in his mind whether such an Institution so managed can long enjoy the public confidence and approbation?

UNIVERSALISM IN OHIO.

The friends of truth in the East will be happy to learn that the cause of Universalism finds ardent and intelligent friends in the West, and is making rapid progress in that important section of our Union. The following Letter from Rev. J. M. Tracy to the Editors of the Evangelical Magazine, will show the nature and success of his tabors in several Counties in Ohio.

"Huntington, Lorain county, Ohio, Feb. 25 "Brs. Skinner and Grosn.-Although I am a stranger to you, I am not altogether unacquainted with that 'better covenant, which was established upon better promises; and which is the foundation of Christian faith and hope. I therefore wish, through the medium of your paper, to communicate some information concerning the cause of impartial grace in this region. I have been travelling since the first of December last, in the counties of Huron, Lorain, Medina, Portage, Richland and Wayne. preached about sixty-five times, having spoken in the following townships and villages: -Norwalk, Bronson, Greenfield, New-London, Brighton, Wellington, Huntington, Granger, Sullivan, Harrisville, Westheld, Guilford, Medina, Copley, Wadsworth, Norton, Akron, Milton, Canaan, Jackson, and Ashland. My appointments have usually been well attended; profound attention has been given to the word spoken, and a spirit of inquiry, touching the doctrine of universal reconciliation, is evidently enlarging in this region. My time will be occupi-ed for some time to come, Providence permitting, in Huntington and Sullivan, (ain County,) and in Harrisville, Westfield, Guilford, and Wadsworth, (Medina, county,) I have made such arrangements as to be able to preach in each of these places up-on the Sabbath, once in four weeks. In these places, a large proportion of the inhab itants are either Universalists, or are friendly to that order of Chrtstians.

Besides the townships above named many others are found in the vicinity where preaching is wanted very much, a share of These I shall endeavor partly to supply, by what are termed, in popular lan-

"A few circumstances have occurred since I have been itinerating, that perhaps de particular notice; as they serve to set forth the Popish spirit of many of our Limitarian brethren here. In the township of Wellington, an application was made to the Presbyterians for the use of their house of worship, for the delivery of an evening lecture, which proved unsuccessful; although the house was not in use at that time. Our Methodist brethren here, had more liberality, and kindly opened their Meeting-house for me to reach in. In Westfield, when I first visited that place, the Presbyterians had an appointment at the centre school-house for an evening prayer meeting; but, (knowing that a considerable share of the district were liberal in their views, and had as good right to the occupancy of the house as themselves,) they gave consent that I should speak that evening; and many of them attended to hear while I proclaimed a world's deliverance from sin and misery, in a desk where partialism had been the only theme for years. At the time, I regarded the conduct of the Presbyterians as expressing a degree of liberality, uncommon among that class of people. But, alas! they have since given abundant proof

of their repentance of this act of generosity. "I noticed in a former part of this communication, that, profound attention had been given to my discourses: I must now

place in Granger; a place noted for religious bigotry and fanaticism. Having an ap-pointment to lecture there, I selected for my text, Isa. ix: 6, 7. "For unto us a child is born, unto us a son is given;" &c. In discoursing from this passage of Holy Writ, it became necessary to prove that the Son sp ken of, having received all fulness from God the Father, would reign till the world was reconciled to him; and that, when this was done, he would deliver up the kingdom to him from whom it had been received, that God might be all in all. This was a theme too extensive and glorious for my Limitarian congregation, and caused much distur-bance. I was more than once interrupted; but finally was permitted to finish my discourse, although numbers left before I con-cluded. God grant they may yet rejoice in

the great salvation!
"The circumstances which I have related above, require no lengthy comment from They confirm the oft repeated truth, that Partialism, naturally, leads men to be like the God they worship-partial and revengeful. To conclude this long letter, permit a youth, wno is a well-wisher to the cause of rational religion and morality, to say that, in his judgment, Universalists have nothing to fear, in respect to the triumph of the cause in which they are engaged; provided they practice the two following precepts. Firstly, Keep peace among yourselves. Secondly, Let well-ordered, moral and religious lives and conversation adorn the doctrine of God your Saviour. If these be done, then shall Mount Zion be gloriously enlarged; and the Jerusalem of God's grace and love shall be for a home and a praise in the whole earth. Very respectfully yours, in the bonds of the Gospel. JONATHAN M. TRACT.

REV. CHARLES L. COOK.

In speaking so plainly as we did last week of the guilt of this gentleman, it ought not to have been overlooked by any reader, that we relied for our authority on the publication of his brethren, (Rev. Messrs. Ellingwood, Mitchell and White,) before whom his case had been tried, and we took their statements for granted as true. The particulars of his misconduct, those gentleman have kept carefully concealed, and we profess not to know them by any means of information beyond common report which had reached our ears. The substance of that report is-if it be proper to state it-that he left his wife, and went off with another female with whom he had been accused of gross misconduct. We know not as it was or was not a circumstance of this kind on which the Association found him guilty-for they have not saidnor do we profess to avouch for the fact .-The object of our article was not intended so much to relate to Cook, as to the Committee who have published him in the Mirror. Believing that they were wrong in covering up his misconduct so long, in letting it out only on the provocation of his now preaching, and in the use of general terms in what they have said, we felt it our duty to reprove them. This was the primary object of the article. If they knew last September that he was guilty, ought they not to have caused him to be prosecuted for the protection of Society, as soon as if he were not a preacher?

ANECDOTE.

Br. Grosh, the junior Editor of the Utica Magazine, after relating several facts to show how limitarian hearers who happen to be present at Universalist meetings, frequently hear what was not said and then proceed to denounce the speaker and his dectrine as monstrously erroneous and dangerous, relates the following anecdote:

But the most laughable circumstance of this nature, I have lately heard attributed, how truly I cannot say, to a ministering brother in this vicinity. He was to preach in a certain village where stated preaching had not been long enjoyed by our friends One of them was anxious a neighboring lady should hear him, and after much persuasion, induced her to attend Eithe text or as an illustration, the preacher quoted and used the passage which says, that the kingdom of heaven was leaven which a woman took and hid in three measures of meal until the whole was leavened. After sermon, our friend was anxious to know what the Partialist lady would say of the preacher and was not long in making the inqui-ry. "Think of him!" said the Partialist, scorn writhing her upper lip and curling her nose, and contempt and disgust wrink-ling and withering every feature, "Think of him! who ever heard such stuff! he said 'a woman was put into three measures of meal, and there came out ELEVEN of 'em!' ever heard such stuff in a sermon before?"

"A CASE IN POINT."

It has been stated in several prints of late that the Merchants in North Berwick, Me. have agreed not to traffic in ardent spirits in any quantity, either to be drank in their stores or carried away. A correspondent in that neighborhood mentions, as a "case in point," the names of several Universalist gentlemen-about all the merchants, we believe, in the place-who set the example, by agreeing on the 7th inst. not to sell ardent spirits in any quantity. He adds, "This resolution, as far as I am acquainted, meets the approbation of every Universalist in the vicinity. The only complaints that I have heard of the measure, come from members of the Orthodox Society."

New Publication.

We have received, in a small pamphlet form, four of the "Letters addressed to Rev. W. C. Brownlee, D. D. through the columns of the Christian Messenger, in Reply to a Course of Lectures by him, against Universalism. By Rev. T. J. Sawyer, Senior Edexplains the nature of the Letters. We have read with interest those which have thus far appeared, and consider them a triumphant vindication of the Gospel doctrine, against the attacks of Dr. B. Each of the pamphlets before us contain two Letters. They would be a good thing for general gratuitous circulation, and can be had for this purpose at the low price of \$2 per hundred.

New Societies.

During a late Conference of Universalists in Nelson Flatts, Madison Co. N. Y. a Universalist Society was formed in that place, under encouraging circumstances. A Universalist Society was also formed in Bath, N. Y. on the 23d ult. This Society intends to employ a preacher half of the time for the ensuing year. A Society has been organized in Litchfield, Pa.

New Meeting Houses.

The Universalists of Fort Plain, Montgomery Co. N. Y. are making preparations to erect a brick church the ensuing season, in that place. The dimensions are 65 feet long by 40 feet wide. Rev. J. Potter preaches to the Society.

In Sharon, Schoharie Co. N. Y. the Universalists contemplate building a Meetinghouse the approaching Summer.

Installation.

Rev. John Moore is to be installed Pastor of the Second Universalist Society in Danvers, Mass. on the 4th of April next. Sermon, by Rev. T. Jones of Gloucester.

The Western Union Seminary

The following account of this institution s taken from the "Sentinel and Star," published at Philomath, Indiana, where the Seminary is located.

We have received several communications lately, requesting some information in regard to the prospects of our seminary—one of which we publish in this day's paper, over the signature of "W. A." An answer to our friend W. A.'s request will serve as an answer to all our friends who desire information on the subject. In regard to the manner of raising funds, we thought we had explained the matter in full heretofore. The funds are to be obtained by subscriptions and donations. The amount already received in that way, including the sale of lots last September, amounts to something more than eleven thousand dollars. Our friends at a distance assure us that our subscription will be increased more than double. These funds are intended for the erection of such public buildings as may be necessary to carry the institution into effect. students, as stated in a former exhibition. are to labor so many hours each day in their shops and gardens. The product of their labor will go to pay their board and tuition, which, if properly managed, will pay the whole amount. Until such times as shops can be provided and students become sufficiently instructed in the mechanical arts to receive wages, their tuition will be put at as low a price, or lower than any other institution connected with the mechanical arts; the president, professors and teachers will all some mechanical employment during the hours of labor. By this economy, one-half of the price of tuition will be saved, and each student, in twelve months at most, after entering the institution, will be enabled to pay his tuition and keep himself decently clothed. The most economical system of doing business will be attended to in the arrangement of these matters. Our correspondent seems desirous to know

if there is not a probability of the institution falling into the hands of the same aristocratical clergy who have fastened their fingers on almost every other institution of education in the United States. To this suggestion of our friend, W. A. we answer, that it is guarded against in the bill for the incorporation of the Board of Trustees, which we have sent to the Legislature for their enactment; and we can assure our friends and the public that we are determined on t e subject, and shall never accept any compromise by which a clergyman, of any denomination whatever, can find a chance of insinuating himself into the institution. No religious creed, catechism, confession of faith, or any theological dogma whatever, is to be taught in the institution-it is to be purely

scientific. In regard to the suggestion wher'er t'e

rich are not to be benefitted only by this institution, we need only refer our correspondent to the mechanical branch of the institution. From the remarks made above, in regard to the advantage resulting to the poorer classes of the community from their own labor, it will be seen that any industrious young man who enjoys health, and can come into the institution with a change of garments, may graduate and leave the Colego, not only a scholar and a useful mechanic, but better provided for, in regard to the necessaries of life, than when he entered the institution. This will be a necessary result by attaching the laboring system to the institution. As it regards the regulations and the laws

of the institution, these matters are still to be consulted by the Board of Trustees, who will thankfully receive any instructions which our correspondent, or any other person may be kind enough to suggest. next meeting of the Board will be on the second Monday in April next, at which meeting we shall be happy to see our Friend W. A., and as many of the friends of science as can conveniently attend. "In the multitude of council there is safety." We wish all the information on the subject that can be obtained: it is our object to adopt the best sible system that can be suggested, and shall, at all times, thankfully receive any communication from the friends of science which will cast any light on our path.

A building is now under contract which is intended to accommodate a grammar school until the principal building is completed.

By this arrangement we shall be able to commence teaching the ensuing season.

pear that its publication was called for by mention one exception to this, which took itor of the Messenger." This title fully We therefore wish our friends and all who are friendly to the institution, to use their influence in support of the same.

J. KIDWELL, General Agent,

HOULTON.

We think it important that some good minister of the true Faith should visit Houl. ton in this State, and plant the standard of the Gospel in that destitute region. The place is already considerably settled and has within it an important Military post. It is a pity (speaking after the manner of the orthodox,) that this interesting section should be left destitute of the means of grace. The Gospel has never been preached there. On the contrary, we notice that the enemies of truth-the orthodox-have already proceeded thither and undertaken the establishment of their delusive errors among the people. They have located a preacher, it is said, at Houlton. There is a little settlement several miles from Houlton, called Monticello. Even this place the orthodox have found out, and have organized a Church there, consisting of four membersone male and three females. Having thus taken possession of the ground, and commenced the work of sowing tares, it is plain that the genuine plants of faith and righteousness will never have a chance to grow. unless some gospel preacher proceeds early into that region and scatters the seeds of truth copiously in that interesting field. Is there no one who feels sufficiently interested in the cause of Christ and the good of souls, to make "an Angel's visit" to that place?

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.] SHORT SERMONS...-NO. LXXV.
Text.—"God is love; and he that dwelleth in love, dwelleth in God, and God in him."-1 John iv: 16.

By our own existence, and the existence of all things around us, we have evidence of the being of God, the great first cause of all things. When the book of nature is compared with the book of revelation, there will he found a striking similarity. Though the latter contains more, and leads the student farther, yet they agree remarkably well.

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All creatures are made capable of love: and do take their greatest pleasure in loving one another. Love is implanted in the nature of all animals. Love induces them to associate together. All parents love their children; and this love induces children to love their parents. Love is a happifying exercise. Love is the essence of happiness. Without love no creature can be happy. Love is the nature of God. And the infinit love of God makes him infinitely happy. As God is infinitely lovely, he must love himself supremely. He ought so to do. He does right in so doing. And all his creatures, who are capable of knowing that God, their Maker is love, are required to do so too. They do wrong, when they neglect, or refuse to love God supremely. All mamkind are made capable of loving God, as he requires. For it is only with their own heart, soul, mind and strength, that he requires them to love him.

God appears to be love, from the consideration, that he has made all creatures with a capacity to love, and to be happy in so doing. And he has made a great variety of lovely objects all around the world, on which his creatures may take delight, to set their affections. Men often err, in loving certain objects inordinately. No creature should be loved as much as the Creator. Every creature, and thing should be loved according to its real worth, and excellency in the scale of It is unreasonable for any man to love himself more than he loves his God: for no one is so deserving, or worthy of love

As God does good to all his creature:, satisfying the desires of every living thing, he proves that his nature is love, or goodness. Herein his love, or goodness appears to be equal to his wisdom and power. As his creating power extends to all so his tender mercies are over all his works.

Now, when we look into the Bible, we find the same law of love there expressed, or given to man, as a rule of duty, which is writ-ten on every heart. The law of ten commands, is only a new edition of the law of nature. A conformity to the law of Moses, and the same law, summed up by Christ, renders human nature perfect. any one is not conformed to the law of love. he is imperfect, sinful, corrupt; and so far he is ungodly, and unhappy. As God's love makes him happy; so man's love is the only thing which can make man happy. There is no more happinesss between a man and his wife, than there is love. So of parents and children, brethren and sisters. There is no more happiness among neighbors, in church or society than there is love among them. He who loves is happy. He who does not love is miserable. All the real happiness in earth or in heaven consists in love. The reason is, God is love, and he that dwelleth in love dwelleth in God and God in him.

Love renders all innocent animals happy. But God commendeth his love, towards mankind when sinners, in giving his Son to die for them. Herein is love, displayed in the highest degree. Not that we loved God, but he loved us, and sent his Son to be the pro-pitiation for our sins. If God so loved sinful men, ought they not to love one another?

God not only loves those, that love him, with complacency, but he loves those that him, with good will and pity, or he would never shed his love abroad in their hearts, by his holy spirit.

The love of God appears in the promises which he has made to his Son, respecting all mankind. As Christ was obedient unto death, God must fulfill all his promises made to his beloved Son. These precious promises respect all for whom Christ died. Hence Christ must see of the travail of his soul and be satisfied. Unto him every knee must bow,

and every tongue give praise and glory.

The love of God appears, even in his rebukes to mankind for their iniquity; and inall his chastenings, however grievous. For whom he loves he chastens, and scourges every son whom he receives. As many as

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I love, I rebuke, said the Saviour; be zeal-ous, therefore, and repent. The goodness of God leadeth to repentance.

If any man love God, he will love his brother also. We can put confidence in those we love. And love leads to patient suffering, and cheerful obedience.

[For the Christian Intelligencer.]

Mr. EDITOR:—In my journey a few weeks ago I was at the pleasant and very flourishing village of Bangor, and stopped at the house of a friend over the Sabbath, who in the evening of that day, very obligingly invited me to accompany him to the meeting house of the Rev. Mr. Pomroy, where he said the Rev. Mr. Tappan of Augusta (Me.)

would deliver a lecture.

My friend spoke highly of the ministerial My friend spoke highly of the ministerial talents and pulpit oratory of the Rev. Mr Tappan, having that day heard him deliver two discourses. I readily consented to attend the lecture having myself (since my arrival in this State,) heard Mr. Tappan well spoken of, especially by those of his own particular faith.

At the appointed hour we arrived at the At the appointed nour we arrived at the place of worship, and my friend politely accommodated me with a seat. The meeting opened with the usual ceremonies, after which the Rev. Mr. Tappan selected for his text the 16th verse of the 28th Chap. of the first Book of Samuel, where are written the following words,
"Then said Samuel wherefore, then, dost

thou ask of me, seeing the Lord is departed

from thee, and is become thine enemy."

Having from early life, been at least an occasional reader of the Sacred writings, I well recollected the general history of the first king in Israel, and also some of the particulars of the Chapter from whence the text was chosen; but little did I think of being entertained by way of doctrine with the story of the witch of Endor, having for a long time been strongly persuaded that all that was there said by the supposed Samuel, was but the crafty impositions of the woman to whom Saul applied, and consequently the whole story, so far as related to her responses, was evidently an acquired art in her profession, and was that also which in those days gave such the appellation of witch, or one possessed with a familiar spirit.

one possessed with a familiar spirit.

But in presenting this to your readers, they may very properly conclude that the writer is under some obligations to give reasons for the foregoing remarks: I shall therefore as concisely as may be indulge them with some of my own thoughts on the subject, concluded with the remarks of another.

It will I think vary plainly appear to most

It will I think very plainly appear to most readers that Saul's anxious wish made known to his servants was on account of the dis-turbed condition of his kingdom and the more wretched state of his own mind .- He therefore prepares for his intended visit, and soon arrives at the dwelling of her who Saul supposed, could give him all necessary information. He now hastens to make known the business for which he came by relating to her the occasion of his distress, urgently requesting her to bring up to him whom he should name.

The subject being now introduced the only question now with the woman was, her own personal safety, she having suffered banishnent by the stern edict of her Sovereign the king; but to quiet her apprehensions the preliminaries were soon adjusted and Saul solemnly swears protection to her person without the least reserve. She now asks him to name the dead person whom he wishes to consult-Saul without a moment's pause requests the immediate resurrection, of Samuel the late prophet in Israel.

The woman having gained the king's full credence in her art and knowing that none but Saul himself could protect her, gave a shreak as if in agony, loudly exclaiming "Why hast thou deceived me for thou art Saul." This declaration served to increase Saul's faith in her skill, being now fully satisfied that some obsequious Ghost had betrayed him to her; but after renewing his solemn pledge he hastily asks her "what she had seen."—She replied "I saw gods ascending out of the earth." This answ r is precisely in the skill of pagan witches, whose pretended power was chiefly exercised over the infernal deities, and bringing forth the sts from the lowest sepul

At this stage of their conference it may very naturally be supposed, that Saul's mind was highly elated with the idea of Samuel's appearance; and although the woman spoke of a plurality of Ghosts, Saul understands her as meaning one only, and the late prophet Samuel. Saul, therefore, as might be supposed, inquires—"What form is he of?"—Her answer is—"An old man cometh up and he is covered with a mantle."—This description exactly suited the well known habit of Samuel, who was as well known to the woman as to Saul; "For all Israel from Dan to Beeresheha knew that Samuel was estab-

ished to be a prophet in Israel."-1 Sam. 3-20.

The Sacred historian further informs us that this visit was performed in the darkness of the night time, affording the woman a better opportunity to support by ventriloquism (for so the Greek word is rendered) the character of Samuel who Saul supposed had come up from the ground. She there-fore puts into the mouth of the pretended Samuel this interegatory,—"Why hast thou disquieted me to bring me up?" Saul answers the supposed Ghost, by saying that he was sorely distressed,—that war was waged against him and that the against him, and what was still more, God had departed from him and gave not the usual answers. This much desired information was amply sufficient to serve as a clue in directing the woman what response should he given by her feigned Samuel, and nothing perhaps that the mind could conceive of, could be more obviously natural, than the re-ply found in Rev. Mr. Tappan's text, viz. "Then said Samuel wherefore then, dost thou ask of me, seeing the Lord is depart-

ed from thee and is become thine enemy?" And now kind reader can you, or I, or even the Rev. Mr. Tappan on deliberate and close investigation of the whole story before us, for one moment believe that had the true Samuel been present, and sent by God, he would have attributed his coming to Saul or to the witch at Saul's instigation? Would he have complained of disturbance against his inclination and that by force? for the words, 'disquieted me," in the original Hebrew signify, moved and disturbed by violence; and more—even that this female imposter could, "Actos invitos prebære deos,"—constrain the unwilling gods. No, verily no such consent of the mind can be yielded by any living, reasoning mortal.

a few separate interogatories, and those I hope will be offered with all proper defer-ence: Could the Rev. Mr. Tappan while pondering over the Chap: containing the whole story before him, lay his hand on his the sentiment embraced in the text is a Thus saith the Lord? Or must be not have discovered that the only authority contained in the text, was an answer to Saul's distracted inquiries through the artful incantation of the banished witch of Endor? Again, could theRev. Gentleman believe that the Spirits of just men made perfect, after entering into the heavenly rest, would be subject to the control of conjurors and forced by the impious arts of sorcery and enchantment against their will? I pause for the answer. In this place I would gratefully acknowl-

edge, that for some of the ideas contained in the history of Saul and the wowan of Endor, I am much indebted to comments found in the posthumous works of Doctor Osgood late of Medford; but as the Doctor is strictly orthodox, I think the Rev. Mr. Tappan will be the last to complain of, or condemn, the authority. ZENAS. or condemn, the authority.

[To be Continued.]

THE CHRONICLE.

"And catch the manners living as they rise."

Gardiner, Friday, March 29, 1833.

THE LAND BILL .- As a considerable has been said about Mr. Clay's Land Bill, which it is understood the President has refused to approve by his signature, perhaps it may not be unacceptable to most of our readers to be presented with the leading provisions of the Act.

The bill provides that for five years after Dec. 31, 1852, upon the nett amount of all sales of the public lands, there should be paid out of the U.S. Treasury to each of the States of Obio, Indiana, Illinois, Alabama, Missouri, Mississippi and Louisiana, twelve and a half per centum over and above what each of those States is entitled to by the terms of the compacts entered into between them on their admission into the Union. Those States were also to have an equal proportion of the remaining nett amount of all sales, with all other States, according to their population. In addition to this, Mississippi, Louisiana and Missouri, were to have each 500,000 acres of land for their own use; Indianna, 115,272 acres; Illinois, 20,000 acres; and Alabama, 100,000; all of which the Legislatures were to be al-

Having granted these proportions to the new States, the residue, on the amount of sales, was to be divided among the twenty four States according to their federal representative population-the Southern States drawing for their slaves on the principle of five being equal to three free citizens. This would give to Maine \$85,387 48; to New Hampshire, \$57,573 71; to Massachusetts, \$130,487 59; to New York, \$410,128 29; to Virginia, \$218,793 84; to South Carolina, \$97,270 51, &c. By this rule, some States having but little more than half the free population of Maine, for instance, would draw a proportion considerably larger.

The whole was to be expended under the direction of the several State Legislatures, on works of internal improvement, and edu-

SHIPWRECES AND LOSS OF LIVES. Our citizens in this place and vicinity have within the last week been distressed by accounts of the loss of vessels having people on board belonging in this neighborhood.-The first melancholy tidings of this kind relate to the probable loss of the ship Hellespont, which sailed from Boston on the 27th Dec. last, for the Sandwich Islands. On the 10th Feb. the whale ship Martha, returning from a voyage in the Pacific Ocean, found, 5 degrees South of the equator, in longitude 30 west, the fragments of a ship evidently burnt up, and fourteen dead bodies floating in the water, much mutilated and surrounded by sharks. For a time it was strongly hoped that this might not have been the fate of the Hellespont; but since all the facts have been obtained from the Martha, we think there can be but very little or no doubt that such was the case. She had several passengers on board, among whom were Mr. P. A. Brinsmade, bookseller of Augusta; his wife (daughter of the late Ezekiel Goodale Esq. of Hallowell) and their child; Mr. W. Ladd of Hallowell, his lady, child and servant; Miss Augusta Wood of Augustaan amiable young lady of good accomplishments; and Dr. Hill of Charlestown and his wife (daughter of Artemas Leonard, Esq. of Hallowell.) The latter were to be left at Rio De Janeiro, near which place the ship was when she took fire. This distressing intelligence has cast a gloom over many of our citizens. These persons were well known here and had many friends. And prayers and best hopes had followed them on their hazardous journey. To think of these friends-unaccustomed to the perils of the sea-in the situation they must have been in when the ship was enveloped in

here last fall for New Orleans. She was 10. Swallow Barn:

I cannot well refrain in this place to make | capsised at sea and went down, leaving her | stern only barely out of water. On this the crew, six in number, secured themselves, till the fourteenth day after the accidentfour having died of hunger-when, the remaining two, Mr. George Green, a passenger, and Anderson, a mulatto cook, were taken off by a vessel bound to Liverpool .-They were both deranged when taken off. It is said, however, that Mr. Green has recovered and may be expected home soon .-Anderson is said to have died.

> The last account was brought on Wednesday, of the loss of the ship Marshall-Ney, owned by Robinson and Page of Hallowell, on the Tortugas. The wreck was found deserted, and hopes are entertained that the crew effected an escape.

SOUTH CAROLINA. The S. C. Convention met in Columbia on the 11th inst, Gov. Hamilton resigned the chair and Gov. Hayne was appointed in his place. At the last accounts the Convention had nullified its late nullification Ordinance-i. e. had declared it null and void. This result has been effected by Mr. Clay's Tariff, which the South Carolinans say comes down essentially to their original demands. They claim a great victory and it is said they will incorporate into the State Constitution, which every officer must swear to support, the doctrines of Nullification and Secession. It is farther said, that the Convention will nullify the last law of Congress, generally called the Enforcement Law.

[For the Eastern Chronicle.]

MR. EDITOR,—In reading the speech of the Hon. Mr. Evans on the Tatiff, I notice a comparison made between the expenses of the Gardiner and Winthrop Factories which must have been taken from a statement made some years ago, or by some person entirely unacquainted with the expenditures of the Gardiner Factory.

The comparison is as follows,—
Gardiner. Winthrop.

Gardiner. Number Looms 1,660 Spindles, 2,000 Cards, Persons employed, Cotton used value of \$157,500 184,000

Manufactures do. 189,400 217,200 "The operations at Winthrop are so much greater, yet the expenses of Labor are less than at Gardiner. The 87 persons employ-ed in the latter are paid\$210.75 per week; while the 95 at the former are paid \$193 75."
Without disrepect to the Hon. Gentleman

I conceive it proper to correct any erroneous impression that may be conveyed to the public. Gardiner Factory.

Number Looms, 42

public. Gardiner Factory. Number Looms, Spindles, Cards, Persons employed, - - 60 Pounds of Cotton consumed per week, 2,350 Yards cloth produced per week, 7.000

Wages paid per week, -- \$10 C. BARROWS, Jr. Superintendant. Gardiner, March 14, 1833.

Splendid Bridal Ceremony.—The mar-riage of Lord Lincoln, son of the Duke of Newcastle, and Lady Susan Hamilton, daughter of the Duke of Hamilton, took place on Thursday, the 12th of January.— From 12 to 15,000 persons, mostly from the town of Hamilton, assembled on the occa-sion. The Duke of Hamilton presented himself to them from the balcony of the palace and was loudly cheered. The Duke of Newcastle also came into the balcony, but was not recognized. At 12 o'clock the bridal pair entered a splendid equipage to take them to Wishaw-house, a seat of the Duke of Hamilton, where they are to spend some time. The appearance of the bride at the door was hailed with rapturous cheering. She wore a dress of figured satin covered with blond lace. On entering the carriage she bowed to the assembled multitude: the carriage was accompanied to Wishaw by one thousand horsmen, of the Duke of Hamilton's tenants. At Wishaw-house the bridal pair appeared at the door and drank to the thousands who were assembled. The wedding was conducted in a truly Scottish style. The riders started from the palace to ride the 'brouse,' on some of the finest norses that could be produced in Scotland. The race was an exceeding keen one. The bride and bridegroom were met about half way to Wishaw; and stopped to taste the 'bride's bottle,' as is common in all Scottish country weddings. The whole road from Hamilton to Wishaw-house was filled with spectators of every description, in carriages, gigs, on horseback, and on foot, presenting a very animated scene. The bridecake made on the occasion (says the Glasgow Chronicle) weighed 100 pounds.

Arrest of Pirates .- The accounts from Marseilles, mention the arrest of two Spaniards accused of being noted pirated in the west Indies, and who had lately arrived at Marseilles from Gaudaloupe. They were accused of acts of the most revolving barbarity. In one of their piratical incursions they plundered vessels to the extent 400,000 francs. Four females found on board one of them, were victims to their brutality, and subsequently had their throats cut; and another female with a child had been abandoned on a desert place. On their arrival at Gaudaloupe they indulged in such enormous expenses that they were suspected, on find-ing which they succeeded in getting on board a vessel bound for France, but were recognized at the great theatre of Marseilles, and committed for trial.

North American Review.—The seventy-ninth number of the North American Re-view will be published on the first of April, been in when the ship was enveloped in flames—to see the wife and child clinging to the husband and father in such an hour of peril and distress!—it is indeed too much to think of.

The next is the information of the loss of the schooner Cygnet, of this port, which left has bloomer follows. She was the fell for New Orleans. She was the school of the loss of the school of the loss

NAVAL. The United States ship Vandalia, Captain Rudd, sailed from Matanzas on the 26th ult. for Key West.

The United States ship St. Lewis, Capt. Newton, and sch. Shark, Lt. Com. Boerum,

sailed from the same port a few days previous, for the Windward Islands.

The United States ship Peacock, Geisinger, was at Manilla, 10th Oct.

The United States schooner Dolphin, Lt. Com. Long, was at Callao, 10th Nov. waiting the arrival of the Falmouth, Capt. Greg-

ory, daily expected.
The United States ship Lexington, Capt.
Mc Keever, was at Montevideo 25th Dec.

just arrived from Buenos Ayres.

The United States ship Natchez, and sch. Experiment, left the roads at Charleston and anchored opposite the city on Monday afternoon last.

Circumstantial Evidence.—A few days since, a seaman, who had just returned from a long voyage, in one of our streets, met an exquisite dressed in the very extreme of fashion, with pantaloons as the Frenchman would say, a little tighter than his skin, which gave to his lower limbs the appearance of candlemoulds or drumsticks. The tar deliberatedly surveyed him for a few moments and although he had never seen him previously, walked up, and with a scrious air in-quired of him if turkeys were plenty in the New Bedford, market. "Turkeys!" exclaimed the astonished dandy, "how should I know?" "Know," replied the sailor, with Turk-like gravity, "if you don't know, how the d——I came you by a pair of their legs?"
N. B. Gaz.

CURIOUS GLOBE. - A Frenchman, Ambrose Tardieu, has lately published at Paris, a set of geographical globes, which he has employed three years in bringing to perfection. The globe of Mons. Tardieu is a spherical bag, composed of some flexible material and rendered air tight. This, when blown up by means of an aperture at one of the poles, is a perfect globe, on which all the geographical features and civil divisions of the earth are delineated. When collapsed it can be carried in the pocket like an Atlas.— A globe of eighteen inches in diameter answers all the purposes of a complete Atles of modern geography. It is constructed so as to show the last improvements of the science; all the routes of discoverers, from Christopher Columbus to Freycinet, Dupery, Dorville and Beechy are traced upon it, and no recent and positive discovery is omit

The idea of inflated geographical globes is not a new invention, though we are not aware that it has been made much use of.— In one of Miss Edgeworth's Tales published some 20 years since, a scientifice toy of this kind is mentioned.

Reporting Debates .- The Chamber of Deputies allow to the Stenographe newspaper 6000 francs per month, (about \$1200) for reporting the debates. It is a condition of this allowance, that the paper should take no part in politics. Complaints are frequent in the Chamber of Deputies, of the negligence or want of skill of the reports; and on the other hand it is observed by some of the other Paris papers and these reports (resembling therein too many of the Washington reports) do not afford the real speeches as delivered, but as they are afterwards vamped up for publication by the speakers.

Whale Fishery .- The Nantucket Inquirer contains an account of the importations of Spermaceti Oil at the various ports of the U. States during the past year, and of the number of vessels engaged in the Fishery at the commencement of the current year. By which it appears that the produce of the sperm whale fishery in 1832 was 73,999 barrels and in 1931 it was 107,752 bbls. making 28,753 bbls, more than in 1862. At sea from the U, States, employed in the same fishery, Jan. 1. 1833 203 ships and barques—of which 8 sailed in 1827-49 in 1820-70 in 1831 and

Derry Fair. We learn from the Exter News-Letter, that the citizens of Derry, in New Hampshire, voted, at their last annual meeting, to abolish the fair, which had been annually held in that place for many years and the right of holding which was granted by the charter of the town of Londonderry in 1722. The town of Derry, until within a few years, made a part of Londonderry, the first settlers of which emigrated from the North of Ireland early in the last century.

It is with sincere regret that we have received by the mail of vesterday, the news of the decease of the Hon. Dominique Boulig-NY, late a Senator of the United States from the State of Louisiana. He died at his residence in New Orleans on the morning of the 5th of this month. He was a true patriot and an excellent and honourable man.

National Intell.

The Secretary of the Treasury acknowledges the receipt of one hundred and sixty dollars transmitted anonymously by mail from Philadelphia, in an envelope containing only the words "Credit the United States." The money has been paid into the Treasury accordingly.

Ship Tally Ho, in James River, from Liverpool for city Point, has on board a steam engine and materials for a train of cars for the Petersburg and Roanoke Rail Road .-An engineer came passenger.

A wild Turkey was recently killed at the foot of Mount Tom-an insurmountable argument against the assertions of naturalists that this bird is extinct in New England.

Temperance Meeting. The Gardiner Temperance Society will meet a

Masonic Hall on Wednesday Evening next, at half nast 6 o'clock. It is expected that interesting matter in relation to the Temperance cause, will be communicated by members of the Society and others.

(Citizens generally are invited to attend. N. WILSON, Secretary. Gardiner, March 28, 1833.

Rev. M. Rayner of Portland, will preach at the Branch School-house (so called) in

Wells on Wednesday evening April 10, and in Kennebunk, at Washington Hall, on Thursday evening, April 11, to commence at early candle lighting on both evenings.

Br. Calvin Gardner will preach in Waterville on the 1st Sunday in April and on every succeeding Sunday in that month.

Married,
In Marblehend, Mr. Andrew C. Sturdevant, of
Bowdoinham, Me. to Miss Mary E. Horton.
In Limington, Mr. Benjamin Stiffings, of North
Berwick, to Miss Phehe Shorey, of Limington.
In Ellaworth; Mr. Joseph Frost, to Miss Sarah
Street.

In Pembroke, N. H. March 12th, Mr. Abner Hill, aged 77. In Paris, Mr. Caleb Cushman, a revolutionary sol-

dier, aged 84.
In Kennebunk, Mrs. Abia, wife of Capt. Jeremiah Paul, aged 67.—Mr. Jonathan Littlefield, aged 89,

a Revolutionary pen-ioner.

In Montgomery, Alahama, on the 24th ult. of an apoplecue ht, Mr. Royal Thaxter, aged 24, formerly of Hailowell.

MASONIC HALL.

ALL. Societies, Cluba, or Individuals who may All. Societies, Cluba, or Individuals who may wish statedly or occasionally to occupy Masonic Hall in this village, are informed that the subscriber is authorized to furnish the same hereafter, warmed and lighted, for a reasonable compensation. One person only will have the charge of the Hall in future.

WM. PARTRIDGE.

Gardiner, March 28, 1882. 3w

Valuable Real Estate

W. H.I. be sold at Public Auction, unless sooner disposed of at Private Sale, on Saturday, the sixth day of April next, at 10 o'clock, P. M. at the Gardiner Hotel, the right in Equity of redeeming the following parcels of Real Estate, situated in Gardiner, viz.—

The BRICK STORE, and the land whereen it stand, lately occupied by JANES BOWMAN—and the DWILLING HOUSE now occupied by him on Church-hill. These buildings are new and very valuable and being both conveyed by one deed of Mortgage, will be sold together.

ALSO, the right of redeeming 11 acres of LAND and the building thereon of course of several acres of LAND.

ALSO, the right of redeeming II neres of LANT and the building thereon, formerly occupied by said JAMES BOWMAN, being part of the Bridge farm so The amount for which said estate is Mortgaged, and

other particulars will be made known at the time and place of sale, or to persons disposed to purchase, on application to the subscribers, ALSO, a small DWELLING HOUSE, on Water

Street in Gardiner, now occupied by Javan Knapp— and the interest which said Bowman had in a Machine Shop near the Fulling Mill in Gardiner, being one sixth

part of said building.

Also, at the same time and place, four shares in the
Bonny Boat and four shares in the Steam Bout Ticonic:

EVANS & DEANE, Assignees: March 25th, 1833.

Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of SAMUEL COLLINS, late of Hallowell, in the county of Kennebec, deceased, intestate, and has undertaken that trast by giving bond as the law directs:—all persons, therefore, having demands against the Estate of said deceased are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

to make immediate payment to

WM. PARTRIDGE, Administrator.

Hallowell, March 12, 1883.

A rare opportunity for a Burgain.

A rare opportunity for a Burgain.

Will be sold at Public Auction, on Tuesday, the 2d of April next, at the Penobscot Exchange, in Bangor, at 10 o'clock, A. M. (unless previou ly disposed of at private sale,) one undivided half of the following Real Estate, viz—Lots No. 9 and 52 in Toanship No. 1, 8th Range, containing 163 acres, on the Mustunkeunk stream,—one single Saw Mill and Grist Mill, and one other building sui-able to put in a Clapboard and Lath Machine. There are two dams and a fine water fall. The whole of which can be put in permanent repair at a trifling expense.—One good dwelling-house finished throughout, and would accommodate three small families. One good barn, 40 feet square. About 30 acres of the above land is cleared—of an excellent quality—in mowing, pasturage and tillage; and near the mouth of the stream is an inexhaustable quarry of Line steur, easy of access, and can be cheaply calcined. An undoubted title and immediate possession will be given.—Terms very liberal. For particulars inquire of HEAD & PILSBURY, Auctioneers, Or the publishers of the Intelligencer, at Gardiner.

N. B. The other half can be obtained on liberal

Or the publishers of the Intelligencer, at Gardiner.

N. B. The other half can be obtained on liberal

Bangor, March 19, 1833.

PROSPECTUS

PARLEY'S MAGAZINE.

THE design of the publishers, in this Magazine, is to offer to the public an entertaining work for children and youth; one that may become with them favorite; one that will please and instruct them; one that they will regard not as a thing which they must read as a task, but which they will love to consult as a companion and friend; one, in short, the reading of which may be permitted to good children as a reward. but the denial of which may be felt as a punishment by those who are bad. It will consist chiefly of mat-ters of fact, and the editors will endeavor to present truth and knowledge in a guise, as attractive to the youthful mind, as that in which fiction has generally

een arrayed. The title of the work is chosen, as an indication of what it is intended shall be its character. The style which the author of Peter Parley's Tales has chosen as a vehicle of instruction for youth, will be adopted in its lages, and Peter Parley, in his proper character of story teller and traveller, will often appear as a contributor. The work will comprise pieces adapted to all stages of the youthful faculties from childhood upwards. It may thus pass from hand to hand in the family circle, and the parents will not distain to find a massement iff what they are called montor explain to amusement in what they are called upon to explain to their children; while the elder branches will be induced to try to lead on, by casy steps, their still younger companions to that enjoyment which they have already

experienced themselves.

The Contents of the Work will be too various to be enumerated in this place; but in order to convey some idea of the intentions of the conductors, the following may be mentioned as forming a portion of the more prominent subjects;

1. Geographical Descriptions, of manners, cus-

toms, and countries.

toms, and countries.

11. Travels, Voyages, and Adventures, in various parts of the world.

111. Interesting Historical Notices and Anecdetes of each State, and of the United States, as well as of

of each State, and of the United States, as well as of Foreign countries.

IV. Biography, particularly of voung persons.

V. Natural History, as birds, beasts, fishes, &c.; as well as plants, trees, flowers, &c.

VI. A familiar description of the Objects that daily surround Children in the Parlor, Nursery, Garden, &c.

VII. Original Tales, consisting of Home Scenes, Stories of Adventure, &c., calculated to stimulate the curiosity, exercise the affections, and improve the independ.

VIII. An Account of various trades and pursuits,

vill. An Account of various trades and pursuits, and some branches of commerce.

IX. Cheerful and pleasing Rhymes, adapted to the feelings and comprehension of youth.

The publishers have made arrangements to have the work abundantly illustrated with spirited engravings, and every effort will be made to render it a useful auxiliary to the cause of education.

Conditions.

The work will be issued every other Saturday, and 26 numbers will constitute the yearly volume. The price will be One Dollar a year, payable in advance.

To all who take six or more copies, a reasonable discount will be made.

Persons wishing for the Magazine may hear of it at the Post Office. Postage 3 quarters of a cent if 100 milez—and for greatest distance only 1 cent and quarter.

Six copies supplied for five dollars sest in advance.

narter.
Six copies supplied for five dollars sest in advance
LILLY, WAIT & CO.

Boston 1833.

POETRY.

The following lines, from the Hampden Whig, are most humbly dedicated to our delinquent patrons.

THE PRINTER'S SOLILOQUY.

THE PRINTER'S SOLILOGUY.

This strange! 'iis most prodigious strange
That our subscribers are so careless grown
Bout paying their arrears. They cannot think
That we alone, who publish to the world
News from all nations, and delight to spread
Useful instructions through our spacious land,
Can, meanwhile live on air: it is flesh and blood
That works the press and turns the blacken't sheet,
Well stored, and ready for the eager eye;
This flesh and blood must be recruited oft,
As well as theirs, or soon the work must stop. This fiesh and blood must be recruited oft, As well as theirs, or soon the work must stop.

This calls for CASH; and then how many reams
Of paper are struck off and scatter'd wide,
For which no length of credit will be giv'n
If giv'n at all—besides the types and ink— If giv'n at all—besides the types and ink—
And many things required by those that print,
For which our money must be answerable;
Oh! that our readers would consider this!
And, while they laughing look our paper o'er,
And gather information from its page;
Would pause, and this one simple question ask
Do not I owe for, one, two, three or more Years past, the PRINTER, who supplies m

Years past, the with with This sheet? And oh! that they would only add I,ll go e'en now and pay him. So should we Well pleased receive, and with light hearts pursu Our useful toil; while conscience would applaud Their conduct, and give relish to the fenst Come then, good friends, an We may prepare. Come then, good friends, an SOON.

MISCELLANY.

The nature of the human mind, relative to the embraces of religious Sentiments.

The full soul loatheth a honey comb; but to the hungry soul every bitter thing is sweet. Prov. xxvii. 7.

The whole order of Nature involves eternal changes, and perpetual revolutions .-Every thing pertaining to the whole complicated machinery of the Universe is undergoing alternate variations. Suns, Stars, and planitory spheres move on in mystic dance, and wheel their stated courses through you der skies. Seasons go and come-Day and night successively return-Vegetation shoots forth and again decays-Kingdoms rise and fall-and earth is alternately evacuated and replenished by successive generations of percipient beings. This is not all. Such is the peculiar composition of animal substances, and nature of animal organization, the elementary properties of sentient creatures admit of no permanent existence.—Susceptible of growth and decay, influenceed and contracted by the elements, and distructible in character, the whole organic structure is constantly fluctuating and changing. Exhalations of the constituent principles of material identity constantly emitted, serve, but to exhaust and waste away the And were it not, that means of reparation were ordained in the economy of nature by creative wisdom, a total dissolu-tion of the whole body would be instantaneously witnessed. But in order to preserve a proper equilibrium, and retain an identity of being, notwithstanding the exhaustation experienced, the laws and principles of nature are so suitably adapted to each other that what is lost by insensible perspiration, may be gained by nutrition. For the execution of this wonderful phenomenon of changing the substances of animal bodies, appetite, for craving the necessary food; and taste, for directing the choice of esculents, have attached to the system.—And it is a circumstance well known, that the more the body is wasted away for want of proper nouris ment, (at least for a scason) the more ex-quisite will be the gnawing of hunger, and the less delicate the taste. Often the appetite will become so craving and voracious by a deprivation of food, that what was once nauseous and loathesome, becomes palatable and delicious; and what, on common oc-casions would be considered scarcely eatable, becomes the choicest of luxuries. Emphatically 'to the hungry soul, every bitter thing is sweet.' But as soon as nature receives her demands, the appetite desires no more; and if a little crowded, the most costly juices and delicate viands will appear loathsome. 'The full soul loatheth a honey comb. but to the hungry soul, every bitter thing is

The physical system is not more subject to hunger and satiety, from the of its constitution; than is the soul of intelligent beings. True, from their dissimilarity of the native principles of their existence, they do not crave the same, or similar kinds of food. But both have their desires; and both demand gratification. It is not the province of earthly things to satisfy the long-ing appetites of the immortal mind—It takes a loftier range, pursues more exalted objects, and seeks to regale itself on enjoyments more refined, and pleasures more substan-tial and sublime. Such is the constitution of the human mind, life becomes a desirable principle of enjoyment-misery is contemlated with horror, and happiness with delight. Man labours to lengthen out the thread of his earthly existence, and to protract the period of his return to his primeval state of unconsciousness-fond of his prison and his clay. But when reminded of the certainty of death, he feels the secret dread of falling into nought steal upon his soul; and he hungers and thirsts with long-ing solicitude after immortality. And as he fears pain and desires pleasure, shuns misery and pursues happiness, avoids evil and chooses good, he not only pants for future life, but desires it may be attended with unmixed fruition. This being the anxiety of the soul, she seeks with eagerness after the disclosures of eternity, and as the heart panteth after the water-brook, so she pants after a knowledge of her future destiny. This is a state of imperfection; and here sorrow and suffering are entailed on the human race. Those who have indulged the hope of a future existence have commonly embittered the pleasing prospect with scenes of apprehended woe. But by some strange process, instead of making all alike in the unseen state [subjects of mixed pleasure and pain, as they are on earth,] they have imagined that circumstances will be so varied that while some will be the participants of ansullied bliss, others will be the sufferers of unmitigated wretchedness. Forboding future ill, and fearing interminable pain, the soul hungers with craving appetite after those joys experienced by the favoured few —And once satisfied that infinite delights are hers, she feasts herself on the sentiments, opening to her enraptured view the prospec-tive glory; notwithstanding, at the same sime, they ensure her of felicity and peace,

they proclaim the unutterable anguish of these objects of tenderness and love, in which are garnered up all her best affec-tions—Though the idea, that all so tenderly loved-all, embraced with such ardent fondness must be banished to eternal night and black despair, would naturally freeze the soul with horror, and be like the wormwood and the gall; yet, if we wring out the bitter-est dregs the thought can produce, the solicitude for personal security will render it palatable, while it promises everlasting rest. And thus we often hear believers in a partial salvation descanting on the joy and comfort, and consolation, produced by an embrace of their sentiments of religion: so sure it is 'that to the hungry soul, every bit-

ter thing is sweet.' When the soul has fattened herself on the principles of PARTIALISM, and satiated her hunger on exclusive privilege therein laid before her, she often becomes so saturated with self-exaltation-so prejudiced in favor of her received opinions—so glutted with bigotry and superstition—and so contracted in benevolence that she loaths and spurns the 'HONEY COMB,' or a system of GRACE that would secure the eternal welfare of all-doctrine in unison with the best feelings of our nature, and sweet to the taste of every Philanthropist. So true it is, 'the full soul loatheth a honey comb. If all are to be the recipients of eternal life and immortal glory, she percieves she must be debased to a common level—with the meaner spirits of earth—a thought too humiliating and degrading .-And so deeply is she imbuded with the character of the religion on which she has so long fed, that her very nature is in close approximation to the principles espoused, and she concludes, if all are to participate with her, at the feast of Heaven's eternal banquet there will be no joy for her on high and she loathes with abhorrence the thought that everlasting righteousness and undying peace shall encircle all.

If the reader, hungers and thirsts after spiritual food, let him remember not to snatch the latent ill and feed himself on the husks that the swine doth eat, till he shall loath the better food-but may be come to his father's house, where there is bread enough and to spare. 'Why do you spend your money for that which is not bread; and your labor for that which satisfieth not? hearken diligently unto me, and eat that which is good and let your soul delight itself in fatness.'-Religious Inq.

THE TEMPLE OF EPHESUS. The temple of Ephesus was celebrated both for the length of time it was building, during which all the states of Greece contributed to its completion, and its destruction. It was burned by one Erostratus, in order that his name might descend to posterity. The Ephesians passed a decree, forbidding any person to pronounce this name; and it is perhaps this prohibition ame; and it is perhaps this prohibition that it is perhaps the prohibition of the property of the prop that preserved it. Erostratus has been treated as a madman, because he burned a temple to eternalize his name; while the wisdom of those is not even suspected, who, from the same motive, carry fire and sword through whole provinces and kingdoms. But the madness of Erostratus was peculiar to himself. The temple was built in a marsh, that it might be less subject to earthquakes.— Whole quarries were exhausted in its structure; and it was two hundred and twenty years in building. A hundred and twenty seven kings sent each a column seventy feet The marshes still remain, and are taken by the present inhabitants for a laby-To secure the foundation of the conduits or sewers, which were to bear a building of such a prodigious weight, Pliny tells us they laid beds of charcoal well rammed, and upon them others of wool. The temple enjoyed the privilege of an asylum, which extended a considerable distance from it.-The priests employed in its service were greatly revered. To them was entrusted the care of the sacred virgins; but they first underwent an operation, which secured their restoring them as they received them. The great Diana of Ephesians, was a small statue of ebony, which was found in the trunk of a tree, and believed to be sent down from heaven by Jupiter. To the trunk of elm, which, was the first sanctuary of the goddess, succeeded the famous temple was burned down on the same Alexander was born. That conqueror offered to rebuild it at his own expense, on condition that the Ephesians would allow nis name to be inscribed in the front. Ephesians excused themselves from accepting this proposal with great ingenuity, by "it is not fitting that one god should build a temple for another."

PUT ON THE WHOLE ARMOR OF GOD. I recollect to have heard a number of years ince, of the experience of a christian, strikngly illustrative of this inspired direction.

In a meeting held by a religious society for the relation of experiences, a certain person arose and remarked, that before he became pious, he had contracted an extravagant fondness for boxing: that he became so thoroughly versed in the art, that he dreaded no antagonist, and never so much as thought of being defeated. One day he was called upon to engage a noted boxer, who to appearance, was in every respect his inferior and but for his being somewhat celebrated, would have been altogether beneath his regard. He was small in stature, apparently feeble in strength: was squint-eyed, and (as the onset proved,) left handed. withal, He really disdained him as much as the giant Goliah did the intrepid David; but he soon found cause to respect and dread his adversary. From the squinting of his eye, he was unable to calculate the direction in which he intended to strike. He was intent, he said in guarding against a blow from his right hand, as he was ignorant of his being left handed. The result was, his antagonist levelled him to the earth by an unex-pected blow from his left hand; and to his great mortification, he was completely beaten: His religious experience, he continued. had, in several instances, been somewhat similar. He had at times, felt so strong in the faith, that he supposed himself invinci-ble—he had been ready to go forth against his grand adversary, in full confidence of victory, not even thinking defeat possible: but, said he, in times of my greatest confidence in my ability to conquer my foes, some little, inferior, insignificant, contemptible, squint eyed, lef -handed devil has unexpectedly assailed me, and to my great shame has triumphed over me. I find it needful to "put on the whole armor of God."

Many Christians can tell a similar experi-They have often, when supposing ence. themselves able to engage successfully with an adversary, found themselves overcome by unexpected assaults from enemies which they contemplated with indifference, or perhaps disdain. Many by experience have seen the necessity of guarding well against a "left-handed, squint-eyed Devil."

THE TRUE AND FALSE PREACHER.

A popular writer has said, with mu "The minister of Christ does not preach any judgment or punishment to others which he does not preach to himself; nor does he believe in any divine severity for some sinners more than others, only as their conduct varies in point of moral turpitude. So numerous are his own faults, and so beinous even in his own sight, are his transgressions, that he can see no reason to expect eternal life as a reward of his virtues, while his fellow-sinners are doomed for their crimes to unmerciful tortures. The self-confident zea-lot, the spiritually blind and infatuated pharisee, may and no doubt does, vainly, fancy, that he ingratiates himself into the favor of God, by threatening weak, dependant mortals, the offspring of our heavenly Father, with his unmerciful vengeance in the eternal world. Such may be led to compare their preaching with that which strives to commend the love of God to sinners, manifested through Jesus, "who gave himself a ransom for all to be testified in due time," as the best means of leading them to repent ance, and of softening hard hearts into con-trition and love; and feel to triumph in the comparison. And as if touched by the torpedo, their sensibility becomes so benumbed, that when they have frightened the timid even to distraction, they manifest a sort of pleasure! These observations are not designed, and it is hoped they will not be considered as ungenerous sarcasms; they are supposed to suggest nothing but matters of fact, which lie open to observation. The eyes and the ears of the writer are witnesses of these things."

FROM A MILLION OF FACTS. The sea is to the land, in round millions of square miles, as 160 to 40, or as four to

There are 7,700 veins in an inch of colored mother of pearl. Iris ornaments of all colars are made by lines of steel from 200 to the 1000 part of an inch.
Botanists record 36,000 species of vari-

ous plants; and 38,000 are to be found in the catalogues.

Fraimhofer, in his optical experiments

a machine in which he could draw 32,900 lines in an inch breadth. Teeth are phosphate of lime and cartilage

but the enamel is without cartilage. The muscles of the human jaw exert a force of 534lb. and those of mastiffs, wolves, &c. far more. The force is produced by the swelling of the muscles in the middle, and dilating again.

The number of ribs vary, being 12 or 13 on a side.

Lime combined with phosphoric acid is the basis of the bones, and found also in the fluids. Shells consist of carbonate of lime; and hence their remains have been considered as the basis of limestone mountains.— Sicilia and maganese are found in the hair. Iron, with phosphoric acid, constitutes part of the blood.

The sense of feeling is created by the papillæ of the skin, consisting of small white nervous fibres, which erect themselves when the sense of touch is excited.

The heart, by its muscular contraction, distributes two ounces of blood from seventy to eighty times in a minute.

A man is taller in the morning than at night to the extent of half an inch or more, owing to the relaxation of the cartilages. The human brain is the 28th of the body,

but in a horse but a 400th.

ILLUSTRATION OF SCRIPTURE.

Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.'-John, iii. 15.

We often hear our Methodist brethren make the assertion, that no self-murderer shall inherit eternal life. And they doubthink they have script assertion. But as I know of no expression in the sacred writings that has any such bearing, I conclude, the passage which heads this article conveys the idea to the minds of some, that no murderer shall ever enjoy eternal life. It appears to me that many people are much in the dark respecting the phrase 'eternal life.' They seem to think that it is something beyond this mortal existence, and that no one enjoys it in this life. But this appears to be a mistake. It appears to me that 'eternal life,' is a thing that is enjoyed in this our pilgrimage through this vale of tears, and what we all need to render us happy under the trials we are called to endure

Eternal life is the gift of God through our Lord Jesus Christ. It is one of the gifts be-stowed on us here in this life. 'This is eternal life that they might know thee the only true God and Jesus Christ whom thou hast sent. John, xvii, 4. By this, it seems that a knowledge of God is eternal life. This, men who have learned that God is love and that he is good unto all, know-they feel this life in them which prompts them to do good to all as they have opportunity. nal life is not in my humble opinion a phrase used to denote the durability, but the nature of the blessing bestowed. And when we read in the 25th chapter of Matthew, of some going into eternal life, all we are to infer is that they were introduced into a knowledge of the true God, and entered into the gospel

dispensation. No murderer hath eternal life abiding in him .- This is literally true. God is love. A knowledge of this does not abide in the mind of one who hates his brother, if it did he would cease to hate. The text does not say that a murderer never shall have eter-

nal life, but that it does not abide in him. Now when king David conspired against the life of his most faithful servant, is it not evident that the love of God was not an abiding principle in his heart at the time .-And when any one indulges in anger and hatred, against any one of his fellow beings, is it not evident that this principle of love is not active at the same time? or in other words he has not eternal life abiding in him. Could the person bent on murder but realize

think you he would perpetrate the horrid crime. By no means. It is this absence of love or eternal life from the human bosom, that is the cause of all the mischief men do to each other. Let us all remember that 'he who loveth not his brother abideth in death,' and endeavor to cultivate that principle of brotherly love, which will induce us to unto others as we would they should do to us, and we shall be in but little danger of falling under the condemnation of those who hate their brother .- Religious Inquirer.

A most comely Sight.

Of all the exhibitions, calculated to charm the eye, through which a pure, sensible mind beholds external objects, an assembly of the humble, grateful worshippers, of the true and living God seems to hold the highest claim. Here we behold a crowded assembly, composed of all classes of society .-Husbands, wives, parents, children, masters, servants brothers and sisters. The solemn silence, the humble appearance, the joys of hope, the fellowship of the spirit of truth, the united attention to the interests of eternal things, the fervent breathings of prayer, the living word of everlasting life, the lofty songs of unfeigned praise, the lovely emo tions created by the name of the Saviour of the world, the sublime thought that all are one in Christ bring to mind the words of the Psalmist; "How amiable are thy taberna-cles, O Lord of hosts! my soul longeth, yea, panteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God, &c.

Remember now thy Creator in the Days of

thy youth."
As that which is learned in youth is more permanently fixed in the mind, than what is acquired in more advanced years, it should remind us all, and especially youth, that those things which are of the highest interest to human welfare should be sought and obtained, before the mind becomes crowded with a multitude of worldly care, and transitory concernments, "Remember now thy Creator in the days of thy youth." This, of all subjects of human contemplation, is of the greatest moment. Think on God; meditate his wisdom, consummate knowledge, power and goodness. And endeavor to re-alize that nothing unlike God, can promote the happiness of rational beings. deavoring to acquire wisdom, we indeavor to imitate our heavenly Father. By exerting all our abilities to gain useful knowledge we seem to approximate to the divine character. By rising above the weakness of fleshly passions, we seem to attain divine strength. And by exercising a spirit of Universal love and goodness, we imitate that attribute of Divinity which gives worth and dignity to all the rest. Let the youthful mind be sown with these acquirements, and generally speaking the harvest will be plen-teous in old age.

EARLY FRUGALITY. In early childhood you lay the foundation of poverty or riches in the habits you give your children. Teach them to save every thing, not for their own use, for that would make them selfish,—but for some use. Teach them to share every hing with their playmates, but never allow them to destroy any thing. I once visited a family where the most exact economy was observed; yet nothing was mean or uncomfortable. It is the character of true economy to be as comfortable, with a little, as others can be with much. In this family when the father brought home a package, the other children would of their own accord, put away the paper and twine neatly, instead of throwing them in the fire, or tearing them to pieces. If the little ones wanted a piece of twine to spin a top, there it was in readiness; and when they threw it upon the floor, the older children had no need to be told to put it again to its place .- Frugal Housewife.

'There are three things, yea four,' as the wise man says, which we like, to see; a man enter our office and lay his r s upon matter put up in type for insertion in the paper, and knock it into pi. 2. We like to see a man seize a piece of manuscript copy from the compositor, and examine the hand writing. 3. We like to see a man thrust his phiz into the 'editor's closet' and peep over his shoulder. 4. We like to see every man, especially non-subscribers, give an editor advice, (gratuitous, of course) and kindly tell him if he does not pursue a particular course he will violate their feelings, and possibly loose a subscriber—don't you, reader?-R. I. Star.

ECONOMY.—If one fact is proved by the experience of nations and ages, it is that lit-erary and religious institutions, are the foundations of national wealth, power, and general prosperity. There never was and never will be, an enlightened and religious community which was not prosperous. In a community composed wholly of enlightened Christians, poverty cannot exist. And every nation and every community which has risen or fallen upon the earth, has been wealthy and prosperous, nearly in proportion to their intelligence and virtue.

Anecdote .- Some five and thirty years ago, when this country was almost entirely new, and our inhabitants were few and far between, an enterprising blacksmith came into the town of Bloomfield, and being unable for want of time and utensils, to erect a shop, put up his anvil, and sets fire and bellows going out of doors. Not long afterwards one of his distant neighbors hearing that there was a blacksmith in town, started off to go and employ him, but not finding the way, inquired of a man whom he met on the road, 'how far it was to Mr. B's blacksmith shop?' 'You are in the Shop now,' replied the wag, 'but it is three miles and a half to his anvil.

Black Citizen's Hats .- In the draft of the militia bill reported by Col. J. W. Webster "per order," the officers were required to be drilled in "black citizens hats." It was suggested by a gentleman who heard it read, that the valiant colonel was preparing troops for the Colonization Society, intending to hestow all his military science upon the milthat God is love, and that he is good to all and his tender mereies over all his works, bad ungratefully rejected it.—Free Press.

STANZES-BY FRANCIS ANN KEMBLE. When you mournfully rivet your tear-laden eyes, That have seen the last sunset of Hope pass aw On some bright orb, that seems, through the still

saphire skies, In beauty and splendor to roll on its way;

Oh remember, this earth, if beheld from afar, Would seem wrapt in a halo as clear and as bright As the pure silver radiance enshrining you star, Where your spirit is eagerly soaring to-night.

And at this very moment, perhaps, some poor heart,
That is aching and breaking in that distant sphere
Gazes down on this dark world, and longs to depart From its own dismal home, to a brighter one here.

Temperance Notice. 40

"MAINE TEMPERANCE ADVOCATE."

[Devoted exclusively to Temperance.]

INSTEAD of the Semi-Monthly publication of this paper, it will be published Monthly, in accordance with the views of the Executive Committee of the State Temperance Society, on an enlarged sheet, (the same size of the New York Temperance Recorder) commencing about the first of March next, at the fol-

commencing about the first of March next, at the following low prices, payable in advance.

1. For 1 copy per year - - - 50 cis.

2. For 12 copies do. - - \$5 00

3. For 40 do. do. - - 10 00

4. For 100 do. do. - - 25 00

Having been at a very considerable expense in purchasing materials, the subscriber can assure the public, that the paper will be executed in the best manner, and carefully mailed and sent to every part of the country, either by the package or single copy.

35 The meetings of Temperance Societies throughout the State, on the 26th inst. (agreeably to the request of the Executive Committee of the American Temperance Society) will afford a favorable opportunity to obtain subscribers. It is with confidence the undersigned appeals to the friends of Temperance to use their exertions to aid him in his undertaking.

(5 The Subscriber would greatly prefer that Companies should be formed in every town, of forty or more individuals when it can be done that the events.

panies should be formed in every town, of forty or more individuals, when it can be done, that they may have the benefit of the lowest price. And it can be done where a little exertion is used—twenty-five cents to each individual will secure to him an Wiscasset, Feb. 7, 1823. emperance information which will be of

EE.WOV.AL.

ROBERT WILLIAMSON informs his friends and the public, that he has removed his place of business to No. 2 in the new block recently finished by R. H. Gardiner, nearly opposite E. M Lellan's Hotel, where he carries on the Tailoring business as usual in all its various-branches. As he employs a large member of hands, and has a first rate journeyman:—he will make garments at short notice, and does not hesitate to say to such as may favor him with their patronage, that their clothes shall be made as well, and in as neat and fashionable a manner, as they can be in any establishment on the river; he warrants all same and the state of the same and the state of the same and the same an garments cut and made in his shop to fit; be will also cut all kinds of Clothes, and prepare them for making,

cut all kinds of Clothes, and prepare them for making, for those who want them.

MR. WILLIAMSON keeps constantly on hand a good supply of all kinds of CLOTHS necessary for the Season, and TRIMMINGS of every description all which were selected by himself, and therefore

warranted to be of the first quality.

MR. W. tenders his acknowledgments for the favors
of his old outcomers and hopes by strict attention to his
business to not only merit a continuance of their favors, but to acquire an encouraging addition to their number Jan. 9, 1823.

NOTICE.

THE public are hereby cautioned not to purchase two certain notes of hand signed by the subscriber and believed to be dated August 21, 1830. Said notes are each for the sum of nine bundred fifty-one dollars and seven cents—payable to Wm. C. Perkins, in nine and twelve months from date. As said notes have been paid in the manner agreed upon when signed by me, though not given up as of right they ought to be—It hold myself absolved from any further payment of them.

ALVIN T. PERKINS.

Gardiner, March 12, 1833.

KE ENEOVAL.

THE subscriber has removed from his old stand to the shop lately orcupied by Mr. B. WEY-MOUTH, where he intends to carry on the ROOT AND SHOE MANUFACTURING BUSINESS, in all its various branches, and having in his employ the first rate of WOKREN, and those who are temperate,— he flatters himself that by strict attention to business he shall merit a liberal share of patronage.

Work will be done in as good style as at any other top in this Village, and at short notice.

The subscriber calculates to trade on the principle The subscriber calculates to trade on the slow shi that the numble sixpense is better than the slow shi inc. H. LEEMAN.

Gardiner, Feb. 21, 1833.

To Booksellers. Di THE subscriber wishes to dispose of about 500 copies of "Pickering's Lectures in Defence of Divine Revelation," second edition. The work is well bound in leather, is printed on good paper, and new type. It contains a Likeness of the Author, and may be considered as a work that will always sell, on account of the great quantity of historical matter it contains. Thirty to fifty copies at 45 cents per copy—190 copies or more, at 40 cents per copy. No person is authorized to sell a single copy for less than 75 cents—SAML. W. WHEELER Providence, R. I. 1833.

House and Shop for Sale.

WIE Subscriber wishes to sell the House and Shep, together with the lot on which the building stands, now occupied by him. The property is centrally situated in the principal street of the Village and is too well known to require a more particular description. For terms apply to the subscriber on the premises.

FRANCIS HUTCHINSON
Gardiner, Dec. 19, 1829. Gardiner, Dec. 19, 1832.

A LOAN OF \$1000 00 for the term of three or four years, for the security of which, real estate in this village will be pledged, and 61-2 per cent. interest will be paid annually in advance. A line, from any person disposed to loan as above, directed to A. B. Gardner, and lodged in the Post Office, will receive prompt attention. Gardiner, Feb. 26, 1823.

RA AWAY,

FROM the subscriber on the 17th inst. an indented apprentice by the name of Sidney West.

Said West is 18 years of age, about five and a half Said West is 18 years of age, about five and a non-feet high, light complexion, light brown hair, blue eyes and of a general awkward appearance. He was bound to the sub-criber as an appearance to the Black-smith Business, by the Overseers of the town of Jay about four years ago. All persons are cautioned sgained giving him employment or trusting him, and one cent will be given as a reward for his return. REUBEN HATCH.

Hallowell, March 18, 1838.

REMOVAL.

WE subscriber has recently taken a store in No. 3, Central Row, Gardiner, opposite his old stand, here he offers for sale a good assertment of English and West India Goods-Glass,

Crockery and Hollow Ware.

Also Boots and Shoes.

100 ca-ks Thomaston LIME.

All which he will sell as low for cach or approxed credit as can be purchased in the place.

Goling HATHORN.

Gardiner, Jan. 17, 1823.

NEW COLLECTION OF MUSIC. JUST published and for sale by WM. PALMER, The CHOIR, or UNION COLLECTION of Church Music, consisting of a great variety of Psalm and Hymn tunes, Authems, &c. Original and Selected; including many beautiful subjects from the works of Hayds, Mozart, Cherubini, Nauman, Marcello, Mehul, Himmel, Winter, Weber, Rossini and other eminent composers—harmonized and arranged expressly for the work. By Lowell Mason, Editor of the Handel and Haydn Collection of Church Music.

Gardiner, Dec. 12, 1832.

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